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A WAR

Among the

Angels of the Churches.

WHEREIN

Is ſhewed the Principles of the New Methodiſts in the great Point of JUSTIFICATION.

ALSO

A Form of Prayer according to thoſe Principles.

WITH

The Orthodox Doctrine about a believing Sinners Actual Juſtification, wherein is the Country-mans Method repreſented to view.

AS ALSO

A Form of Prayer for Actual Juſtification, according to thoſe Principles.

By a Country Profeſſor of Jeſus Chriſt.

Jer. 23. 6. *The Lord our Righteouſneſs.*

Phil. 3. 9. *And be found in him, not having mine own Righteouſneſs.*

Iſa. 64. 6. *All our Righteouſneſſes are as filthy rags.*

Luke 17. 10. *When ye ſhall have done all theſe things which are commanded you, ſay we are unprofitable ſervants.*

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TO THE

READER.

YOU *are desired to make no enquiry after the Author of the succeeding lines, because the Person judges himself of so small a figure in the Christian World, (next to a cypher) apprehending that the knowledge of him will but raise a disgust against the Matter and Project, giving the Learned Readers occasion to say, It's but the evaporation of an idle Brain, which hath nothing else to do but to meddle with things out of his own Sphere.*

Also the Author begs excuse for one Errata therein, (viz.) *Whereas his Pen hath stiled the Notion (under debate)* New Divinity, *and the Authors,* New Methodists, *whereas upon mature deliberation it seems obvious, (by the calculation of others) that it's in part* Bellarmines, *another part* Socinianisme, *and another part* Arminianisme; *but how far this compound is Scriptural, the Author is not able to pass a definitive sentence; yet this he saith for himself, that it's a Method he dare not espouse, fearing he should lose his own hopes, being Conscious to himself of the imperfections of his best Duties: And if that Doctrine so termed and stated be right, then his fears are augmented, that all hopes of his being saved is almost taken away: for if it must depend upon such an ante-*

dent as his own Perſonal inherent Righteouſneſs [and not on Chriſts Obedience] as the Righteouſneſs of a believing coming Sinner for Actual Juſtification, then he judges himſelf loſt to all intents and purpoſes, as far as he can yet ſee; neither knows he how to go to God, and claim ſpecial Intereſt in him, until he can find this antecedent, which he deſpairs of ever finding in this Life, in ſuch a meaſure as he dare go and plead it with God, as an Argument for Juſtification of his Perſon, Pardon of his Sin, and Salvation of his Soul. He thinks they have rich Souls that have attained ſo great a meaſure of Faith, Obedience and Mortification, as inables them to go and ſay, Lord, I am Perſonally and Inherently Righteous in thy ſight; but he is not yet fit to follow them.

OF

OF

The WAR

Among the

ANGELS.

WE who are Illiterate Country Profeſſors of the Goſpel, have endured a great fight of Affliction near upon thirty years, in a Ceremonial War were incouraged by our Guides to hold out, till the Lord on whom we believed ſent us an helper, who hath procured for us a ceſſation of Arms, that we might ſit under our own Vines, and eat our pleaſant Fruits; but while we were pleaſing our ſelves in our Priviledges, and ſinging a *Requiem* to our Souls, we began to ſmell ſomething in ſome of our Guardian Angels, as if they intended to lead us by the hand (in a fair day) unto Mount *Sinai*, which cannot be touched. Some of us poor Creatures could not underſtand the meaning thereof, but hoped that the deſign was only to rouſe up our drouſineſs, which we ſtand in need of in this lax Generation, that we might not turn this Grace of God into Wantonneſs: And while we were without fear of any evil, we were incouraged to hope all was well, when we received the heads of Agreement from the Angels of the Sanctuary in the great City, approving of theſe three Confeſſions of Faith therein mentioned. But all on a ſudden we were ſurprized with the tidings of an Angelical War, about the great Doctrine of our Juſtification, and that the Standard was fixing, and perſons beginning to liſt themſelves in this Doctrinal War, againſt the

the old Doctrine of Juſtification by Chriſt, who (as we have been taught) is our whole and ſole Righteouſneſs in this point. It's not for us to ſtep in and proclaim Peace in the Name of the King of Saints, becauſe we are under them as our Tutors and Governors: yet we may lay before them ſome Conſiderations on the behalf of that Doctrine we have been taught.

I. We conſider that our Miniſters are called Angels, noting them to be ſome ſuperiour Powers in the Church, under whoſe Government we are or ſhould be: and we are much afraid leaſt it ſhould befal ſome of them, as it was in the Creation, when ſome of thoſe higheſt Angels fell, and after their fall, they fell upon Mankind, and carried them away in their own Apoſtacy. It's not for us to make Application hereof to either ſide, but we could tell them we are afraid to be carried away from the Truth.

II. The Conſideration of this War gives us occaſion to fear that prediction, *Acts* 20. 30. *Of your own ſelves ſhall men ariſe, ſpeaking perverſe things to draw away diſciples after them*: But to which ſide we apply it, is a queſtion too great for us.

III. We are much afraid of the timing of this War, that it ſhould break out in this time of Liberty is amazing; and to us it is a preſage that we are in danger to be turned about as *Iſrael* in the Wilderneſs, for forty years longer; which is a thing that our home-bred Enemies begin to make their Prognoſtication upon, but we pray their Calculations may fail.

IV. That upon the report of this new War, we in the Country are calling to mind dayes paſt, and remember what *Fox* in his Martyrology informs of, (*Viz.*) That this Doctrine of Juſtification, Acceptation and Salvation by Chriſts Righteouſneſs alone, without Works, coſt the Fathers (among other things) a Land full of Blood, when they undertook the firſt War for this great Principle (they called the Truth) and how much Blood ran under the Altar, yet crying for Vengeance, we would have theſe Angels ſeriouſly conſider of, except they think the Fathers were herein miſtaken.

V. We conſider that the Proteſtants generally held the poſſeſſion of this Principle (as Truth) for a long time if we miſtake not; until a new War was raiſed by the *Arminians*; with which there was a long tugging for it, until the great Champion *J. G.* went off the ſtage,

ſtage, then there ſeemed to be a ceſſation of Arms for a while, like the ſilence in Heaven for the ſpace of half an hour.

VI. About that time we obſerved another great Angel appearing in or near the great City, who had found out the way to cleave a Hair, in the point between Arminianiſm and the reputed Orthodox Doctrine; who tells us in a certain place, *That there is but a thred between Truth and Error, and that which is not near to that Error is not Truth; but is like to be another Error in the other extream.* So then it ſeems we muſt come as near Error as we can, provided we be not juſt upon it; which is too tickliſh a point for us Country-men to obſerve, and not to miſs the right Mark, except we had the Art of our Methodiſt to wade into the deeps of their Theology, and Logical Diſtinctions, with which we are confounded; for we muſt have Truth handed down to us in its plain and naked Expreſſion, or elſe it flyes quite over our heads. We do not doubt but this great Angel, who help'd to lay the Foundation of this Divinity which is new to us, is now at reſt with God; notwithſtanding ſome are of opinion that his wood, hay, and ſtubble, which he hath built this New Method with, will be burnt up by the fire of the Word; and he himſelf ſuffer the loſs of all that labour he hath been at to effect it. We have heard that ſome of the former Warriours have ſaid, *That Arminianiſm is another Goſpel*: If ſo, we are almoſt perſwaded that this which comes ſo near it, (within a thred) will bear the ſame Character in the great Day; for it ſeems to be a Web ſpun out of the ſame Matter; and lies ſo near it, that if a Hue and Cry ſhould be ſent forth to apprehend Arminianiſm as a Felon, that an Ordinary Capacity will be for apprehending the New Method, and give it the title of Arminianiſm, and thereby put an affront upon the Author undeſerved.

VII. We are informed (the truth of which we will not aſſert) that the Proteſtant Angels, which were till of late the Inhabitants of *France*, were receiving this New Doctrine; and that it began to grow among them before their diſperſion came; which if true, it makes us fear that the ſame fate ſhall be at our doors, if this Doctrine be a Chriſt dethroning Principle, tending to ſet Mans perſonal inherent Righteouſneſs, as a member of our Juſtifying Righteouſneſs (as ſome ſuppoſes) what remains but a fearful looking for a Cataſtrophe which befel thoſe our Brethren.

VIII. If this New Method of Divinity be according to the Canon of the Scripture, then our Spiritual Guides from *Luther*, were much miſtaken

miſtaken in their repreſentation of this Doctrine of Juſtification to us: for as far as we are able to apprehend, they have excluded all Works of the Moral Law, as done by us (and this of our perſonal inherent Righteouſneſs is required in the Moral Law) we think they have excluded all ſuch Works from bearing any part, or carrying any of the honour in our Juſtification before a juſt and righteous God; and we think they were not miſtaken herein.

IX. Let the Truth be on which ſide it is, we may ſay that this ſcandal caſt upon us illiterate Men, as being the broachers of New Doctrines, is hereby much of it taken away; for this New Method is none of ours, but comes out of the forge of the Learned, for it cannot be charged upon us, nor are we able to manage the Controverſie with theſe Angels on either hand; but muſt leave it to them to end what they have given the beginning unto.

X. We would believe that theſe New Methodiſts Divines intend not what others interpret their notion unto; for it's evident to us, that their real deſign is to promote Holineſs, and not willing to derogate any Honour from Chriſt, and take it to Self-Righteouſneſs. We alwayes think that both ſides intend the ſame thing, but yet cannot agree at what door to bring in Works and Holineſs: and we could heartily wiſh that they would promote the deſign of Holineſs, not by open contradictions, but in a more ſecret way, leaſt our Adverſaries take an opportunity to reconcile them by ſending us to the Brick-kilns of *Egypt* again, from whence we are but newly delivered.

XI. As to this New Divinity we ſhall tell the Reader what we have obſerved our ſelves. (1.) That ſome Miniſters both in Print and Preaching, have told us, that *do this and live*, is the language of the Covenant of Grace (as well as Works) which they explained by believing, repenting, and obey the Goſpel, under the notion of a Condition. (2.) Some of us had once a piece put into our hands by a Miniſter in the Country, with his ſpecial commendation of it, which treated upon this New Method (its Title, *The Two Covenants*) wherein we found this Principle as the root of it, *Page* 50. (viz.) *There are two things which I conceive do conſtitute and make up the Righteouſneſs of the Law of Grace (preſuppoſing all to be procured by the purchaſe which Chriſt hath made.) 1. The Righteouſneſs which conſiſteth in the forgiveneſs of ſins. And 2. The Righteouſneſs of ſincere Obedience; and in reference to both theſe, Faith is imputed for Righteouſneſs, by vertue of the Law of Grace.*

Grace. This Book was by a nameleſs Author; but it was uſhered into the World publickly by the Epiſtle of a great Angel; and no doubt it contains the ſenſe of the New Methodiſts. (3.) We have read in a great Author, *That for any to deny that Faith is imputed for Righteouſneſs, is to make the Scriptures not intelligible:* Whereby we underſtand him plainly to intend Faith in its acts and fruits, and not objectively the Righteouſneſs of Chriſt without us. (4.) We have obſerved, that our old Divinity of Faith being as a hand or inſtrument, by which we take hold of the Righteouſneſs of Chriſt without us, is exploded by ſome Authors; who will by no means allow it to be an inſtrument, or an hand for ſuch a uſe; but upon what deſign let the Reader conſider, whether it is not to introduce our Obedience or Works, as a condition and joint matter with Chriſts Righteouſneſs, or to take the place of it?

XII. We would gladly be informed, what this New Doctrine would make the Righteouſneſs of Chriſt to be: We know that he bears the title of *the Lord our Righteouſneſs*, *Jer.* 23. 6. and that he is made *Righteouſneſs to us*, 1 *Cor.* 1. 30. and that he came *to bring in everlaſting Righteouſneſs*, *Dan.* 9. 24. We freely confeſs that we cannot underſtand what they would make the Righteouſneſs of Chriſt to be; for we know that they deny his Active Obedience to be part of it, which our Old Divines alwayes affirmed. That the Act of Grace in forgiving of Sin ſhould be called our Righteouſneſs for which we are juſtified, we think they cannot intend: Or that Chriſts Sufferings only ſhould be called that Righteouſneſs we conceive not; we know it is the Meritorious Cauſe of taking off the Penalty, and procuring our Abſolution. But we alwayes thought before now that Chriſts Active Obedience under the Law was a great part of the matter which we called our Righteouſneſs; for we conſidered that the Law of our Creation under which we fell called for,

Firſt, A perfect Obedience to the Revelation of the Divine Will, *Do and live.*

Secondly, It called for a Perſonal Obedience in the Humane Nature.

Thirdly, It called for a perpetual Obedience.

Fourthly, It called for ſatisfaction for Diſobedience in caſe Men fell, *The ſoul that ſinneth ſhall dye.*

Now we thought that the Son of God in the Humane Nature, undertook as a *Sponſor* to anſwer thoſe demands of the Law for us; and gave both that Obedience and Satisfaction in our Natures (that he aſſumed into Perſonal Union) for us. For in the Humane Nature he

was made under the Law, to anſwer thoſe great ends which we failed in; now to deny that he fulfilled the Law for us in the doing part, is to take away at once the material cauſe of our Juſtification, and to bring in our Faith and Obedience, or our Perſonal inherent Righteouſneſs in the ſtead thereof; and ſo to make Chriſts part only to be a Purchaſer of a Pardon for us, and that only upon the condition of our Obedience, which is to make our own Righteouſneſs, and not Chriſt to be our Righteouſneſs for Juſtification. If ſo, then Chriſts Active Obedience under the Law is not imputed to us, but our own, and is that we muſt ſtand by as the matter of our Juſtifying Righteouſneſs, made efficacious by the Merit of Chriſts Perſonal Sufferings under the Law. Now then if this be the ſenſe of our New Methodiſts, then he is the Lord who hath made us accepted in and for our own Righteouſneſs ſake; and then we muſt ſay that we (by the conduct of former Angels) have erred from the Truth and Faith once delivered to the Saints, which we cannot yet confeſs.

XIII. We ſhall (in order to demonſtrate this to be the ſenſe of the New Methodiſts) ſet down what ſome of us have met with, even a few collections of the Principles of thoſe Warriours againſt our received Doctrine.

Firſt, " They ſay that God as a Rector, Ruler and Governour, hath " reſolved to ſave Man by Jeſus Chriſt.

Secondly, " That the Rule of this Government is the Goſpel, as a " new Law of Grace.

Thirdly, " That Jeſus Chriſt is ſet as the head of this Rectoral-Government, and that in this ſtate he ſits in Glory, ready and able out " of his Purchaſe and Merits to give Juſtification, and Eternal Life to " all that can bring good evidence of their having complyed with the " terms and conditions of the Law of Grace.

Fourthly, " That Chriſt was under the Law, and bound to keep it " for himſelf, that he might be a fit Mediator without ſpot; that it is " a qualification of Chriſt, rather than a benefit to be communicated to " his People.

Fifthly, " That Chriſt dyed to merit this of the Father, (*viz.*) That " we might be juſtified upon eaſier terms under the Goſpel, than thoſe " of the Law of Innocency.

By this it ſeems that Chriſt dyed for Propoſitions, and not for Perſons; he dyed to merit a Power to forgive upon Condition, as if only to erect this Propoſition, *Believe, repent and obey, and I will pardon*; whereas we have been taught that he dyed for Perſons.

Sixthly,

Sixthly, " That inſtead of our Juſtification by perfect Obedience, we " are now to be juſtified by our own Evangelical Righteouſneſs, made " up of Faith, Repentance, and ſincere Obedience, though imperfect.

Query, Whether it amount not to thus much let the Reader judge.

Seventhly, " That when a Sinner (we ſuppoſe is meant a believing " Sinner) is charged with Sin againſt the Law, he may oppoſe Chriſts " Righteouſneſs as his Legal Defence.

Query, How can that be, when there is no benefit to us by it, according to the fourth aſſertion: But againſt the charge of the Goſpel, eſpecially for unbelief, he muſt produce his Faith as his defence againſt that charge.

Query, Who is he that ſhall charge a Believer, *Rom.* 8. 33. *Who ſhall lay any thing to the charge of Gods elect? it's God that juſtifies.* It can be none of the Perſons of the Trinity; for it's God that hath juſtified them, Devils ſurely cannot bring in a charge againſt them whom God has juſtified.

Theſe Notions, whether they be faithfully collected by our Authors, we ſhall not enquire, nor ſtand to if charged; yet we are apt to believe, either they are the words or the ſenſe of ſome Authors. If they be Scripture Truths they will ſtand all batteries, if not they will fall. But,

XIV. The harmony of theſe Notions with the *Socinians* in this Point we ſhall next demonſtrate, from what Doctor *O.* has delivered in the cloſe of his piece againſt Socinianiſm, he makes a return to ſomething which Mr. *R. B.* had written againſt him, whereupon the Doctor writes thus;

I ſhall therefore from their own Writings give the Reader a brief ſummary, in ſome few Propoſitions of the Doctrine of *Socinians* concerning Juſtification.

They ſay, *Firſt*, " Juſtifying Faith, or that Faith whereby we are " juſtified, is our receiving Chriſt as our Lord and Saviour, our truſting in him, and yielding Obedience to him.

Secondly, " Faith in juſtifying is not to be conſidered as a hand " whereby we lay hold on the Righteouſneſs of another, or as an " Inſtrument, as though Righteouſneſs were provided for us, and " tendred unto us; which would overthrow all neceſſity of being " righteous in our ſelves.

Thirdly, " But the true uſe of our Faith and Repentance as to our " Juſtification before God, is that they are the *cauſa ſine quâ non* or

" the Condition, whereby according to the appointment of God we " come to be juſtified, and ſo is imputed to us.

Fourthly, " That our Juſtification is our abſolution from the guilt " of Sin, and from the obnoxiouſneſs unto puniſhment for it; our " Regeneration is the condition of our abſolution, and in them both " on ſeveral reſpects is our Righteouſneſs

Fifthly, " That the way whereby we come to obtain this Abſolution " is this, Jeſus Chriſt the only Son of God, being ſent by him to re- " veal his Love and Grace to loſt ſinful Mankind; in that work yield- " ing Obedience unto God, even unto Death, was for a reward of " that Obedience exalted, and had divine authority over them for " whom he dyed, committed to him, to pardon and ſave them; " which accordingly he doth, upon the performance of the Condition " of Faith and Obedience by him preſcribed to them; at once effect- " ing an univerſal conditional application of all, actually juſtifying " every individual upon the performance of the Condition.

Sixthly, " That the denyal of our Faith and Obedience to be the " Condition of our Juſtification, or the aſſerting that we are juſtified " by the Obedience of Chriſt imputed to us, is the ready way to " overthrow all Obedience, and drive all Holineſs and Righteouſneſs " out of the World.

Seventhly, " That as the beginning, ſo the continuance of our Ju- " ſtification depends upon the Condition of our Faith, Repentance " and Obedience, which are not Fruits conſequent of it, but Condi- " tions antecedent to it, and therefore in the firſt place we are to be " ſollicitous about what is within us, about our Sanctification, before " our Abſolution or Juſtification. There are ſeveral other Propoſi- tions, all which the Doctor cites out of the *Socinian* Writings; by which it appears, that there is an harmony between the New Metho- diſts, and that part of Socinianiſm.

XV. Our deſign in theſe lines was to bring theſe Principles (now pleaded for by our New Methodiſts) into a form of Prayer, for the acceptation of our Perſons, pardon of our Sins, and ſalvation of our Souls; that others may ſee how fit it is for fallen man to go to God with ſuch Arguments; which if (upon examination) they be judged unſafe for us to ſtand upon before the Righteous Lord, we may from hence take heed of ſuch Principles which do lay the foundation thereof.

This Project as it carries an Argument not commonly touched, ſo it is fit to confound us; conſidering,

1. That it is a corrupting of the Doctrine of the Grace of God in Chriſt, in this point of a believing Sinners Juſtification.

2. That

2. That it degrades Jesus Christ of a great part of the Honour of his Mediatory Office, and gives it unto Mans imperfect Righteousness.

3. That it exalts proud flesh, in making Man go partaker of the Honour of being his own Justifier and Saviour.

4. That it brings the Gospel Tenor in the New Covenant of Grace, to be the same with that of the Law.

These it may be are consequences which the Authors will deny to arise out of the Premisses, yet they have an aspect this way in the judgment of wiser men than we.

We would premise this, That we should hold nothing in Principle about so great a Point as our Justification, which we dare not present before the great Judge, as Arguments to obtain the acceptation of our Persons, and pardon of our Sins: And how any true Convert can pray over the succeeding form, we know not. We beg excuse for this novel way of representation of Principles, which probably may show more than twenty Logical Arguments, and through Grace be more convincing to ordinary Capacities.

A Form of Prayer, according to the foresaid Principles, for Justification.

O Our Father, which art the Rector and Governour of Men, Hallowed be thy Name, for thy setting Christ at the head of thy Rectoral Government, who is ready and able out of his Purchase and Merit to give Justification of our Persons, Pardon of our Sins, and Salvation of our Souls, upon our bringing good evidences of our having complyed with the terms and conditions of thy Law of Grace. We acknowledge thy Mercy that the tidings of the Kingdom is come to us, wherein we may be pardoned, justified, and saved by our own Evangelical, Personal inherent Righteousness. We confess we had no hopes of being saved by the Law of Innocency, because we have sinned; but thou hast by the Merit of thy Son brought us under easier terms: And whereas we are informed by our Angel Guardians, that our Lord Jesus kept the Law in his Active Obedience for himself, and not for us, to render him a fit Mediator and Law-giver; which is of no further use to us, nor can be our Righteousness; we therefore relinquish it, and will lay no claim to it as a member of our Righteousness before thy Throne, for which we expect the Justification of our Persons, for Pardon of our Sins; and whereas our Personal inherent Obedience must stand in that place as our Righteousness before thy Throne.

We come to intreat thy Majesty in the name of our meriting Lord, and rectoral Governour, that our Personal inherent Obedience or Righteousness may be imputed unto us for Righteousness, that so according to thy Law of Grace

we

we may have our Persons accepted, our Sins pardoned, and our Souls saved, upon the account of our Faith, Repentance and Obedience. Lord we believe that Christ hath merited for us the acceptation of our own Personal inherent Righteousness, to be the antecedent Condition, and stated matter of our Justification. We have repented of our Sins, and obeyed the Gospel commands; and though our Obedience (the fruit of our believing) be imperfect, yet we are sincere in our profession of it, which thy Merit renders to be acceptable for this great end. Lord we give the precedency to thy Merit, knowing that, it's that which procured this priviledge, to give this Office power to justifie and pardon us, that are Righteous in our selves, for our Righteousness sake as the Condition; and therefore we trust alone in thee to plead for us our Personal inherent Righteousness, in order to obtain these great things we stand in need of. And further Lord, when Justice shall exhibit a charge against us for our sins against the Law and Gospel, we produce in bar to such a charge the sincerity of our Faith, Repentance and Obedience, as our Evangelical Righteousness; desiring and believing, that our Faith and Obedience may be imputed to us for our discharge, both now and at the day of Judgment; and that only for the sake of our meriting Lord and Saviour Jesus Christ.

XVI. We could wish that these contending Angels would seriously consider, whether they can go to God to seek Justification of their Persons with these Arguments, and plead their own Personal inherent Righteousness with him? If not, then certainly the Principles are not good. If they can, why do they not so; we never could observe an harmony between the Prayers and Principles of these Angels; for alwayes in their Prayers they put as little stress upon their Personal Righteousness as others, tho' their preached Principles be contrary; which is an unaccountable piece of contradiction, or else we are much mistaken. We are perswaded that if their Prayers ran upon the same Arguments which their Preaching doth, the Auditories would stand amazed, if not desert them, accounting it a pride unparallel'd; yet it is an ingredient in the first sin of aspiring *Adam*. We desire that these Angels whom we honour for their Office, Parts and Piety, would direct us how to order our supplications, according to those principles of theirs; and whether the aforesaid example they can approve of, which would inform us more than all their disputations and arguments.

XVII. We shall briefly lay down the Method of our Justification, accordingly as we received from the reputed Orthodox Angels, if our apprehensions did reach their judgments.

First, We have been taught what are the causes of a believing Sinners Justification. As,

1. The

1. The efficient cause, that is, the Grace of God, *Rom.* 3. 24. *Being justified freely by his grace*; this we think none denies.

2. The material cause, *i. e.* Christs Righteousness, or the Obedience of Christ (as our surety) unto the commands of the Moral Law, *Rom.* 5. 19. *For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous.* The great Dispute lyes upon this Point, What is intended by the Obedience of Christ? We suppose some would have it to be his Passive Obedience, which seems not agreeable to the Text; the Apostle is setting forth the two *Adams*, with the disadvantage which comes to all men by the fall of the first, and the advantage which comes by the second *Adam* to all in him, and belonging to him: All in the first *Adam* fell into Condemnation; so all in the second *Adam* (all that were given to him and belongs to him) obtain Salvation.

Now in the Text the Obedience of Christ must answer and be of the same Nature, on the contrary, to the Disobedience; or else we know not how to understand words; and we know that the Disobedience of the first *Adam* was his disobeying the Law of God given to him in Paradise: And so on the contrary, the Obedience of the second *Adam* must be the keeping of the Law in that nature he assumed into Personal Union, in which Humane Nature the first *Adam* fell; and if it be by the Obedience of this one Jesus Christ that many are made Righteous, then that Obedience must be the material cause of our Justification. This seems to be the true sense of the Text, which after all batteries will stand.

3. The meritorious cause, *i. e.* The Obedience and Sufferings of Christ as a propitiatory Sacrifice, *Rom.* 5. 9. *Being now justified by his blood.*

This of the meritorious cause is not by these Angels called in question. These three are most properly *causa sine qua non*, that is the cause of title or right, without which no Justification. But this we leave to the contending Angels to debate, it being out of our sphere, which is the Scripture not the School.

We apprehend notwithstanding all these three causes, a sinner that belongs [to Gods election in Christ, and donation] to Christ, may yet lye without any Actual Justification, a captive to Sin and Satan, until the application of Redemption be made unto the Soul; and therefore in order to Actual Justification there must be,

4. The instrument or medium by which Actual Justification is applyed, that is, by Faith, *Rom.* 5. 1. *Being justified by faith.*

How the contending Angels are in a flame of fire, fit to burn us up, about these two words (*by faith*.) Some would not have it by Faith as an instrument or hand that receives the Righteousness of Christ, and would

would make the World believe, that we give more to Faith in calling it an Inſtrument, than they in calling it a Condition; who have not conſidered what we mean by Faith in its firſt actings for Juſtification. We are agreed that Faith is the gift of God, and the purchaſe of Chriſt: We mean no more (*by faith*) than a convinced Sinner, in the deep ſenſe of his ſin, miſery, and undone ſtate, coming to Chriſt with an empty hand, adhering to and approving of Jeſus Chriſt to be his only Saviour, and his Active and Paſſive Obedience to be this coming Sinners whole and ſole Righteouſneſs; which we think to be agreeable to *Rom.* 4. 5. *But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted to him for righteouſneſs.* A coming Soul brings no Perſonal inherent Righteouſneſs with him to Chriſt to render him acceptable, but he comes as naked and deſtitute, to take Chriſt alone for his Righteouſneſs, not depending at all upon his own Righteouſneſs for the acceptation of his perſon; knowing that his own is as filthy rags before a holy God. The Soul comes to Chriſt as a Sinner, empty and in wants, to take hold of a full Chriſt for Juſtification.

5. There muſt be the Act of God in Actual Juſtifying, which is explained in three things.

(1.) Imputation of Chriſts Righteouſneſs, *Rom.* 4. 5, 6. *His faith is counted for righteouſneſs; even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works.*

We are ſenſible that this in *ver.* 5. (*His faith is counted for righteouſneſs*) is much ſtood upon, as if the act or work of Faith it ſelf were imputed for Righteouſneſs; which is contrary to *ver.* 6. which tells us, *That God imputeth righteouſneſs without works.* It's not congruous to ſay, that God imputeth our Works of Faith for Righteouſneſs, where Righteouſneſs is imputed without Works. We know that here they trouble the Waters about Works, and would make it the Works of the Ceremonial Law, and that *Jewiſh* miſtaken way of Legal Juſtification; whereas we know no legal way of Juſtifying by the Works of the *Jewiſh* Law; for the Blood of thoſe Sacrifices could not take away ſin. All the way which the Scripture knows ſince Man fell, was by believing in the Meſſiah, either as to come, or come: Now it's ſaid, God imputes Righteouſneſs without Works; the queſtion is, What Righteouſneſs this is which God imputeth? To ſay it's our own Righteouſneſs of ſincere Obedience of Faith, is to ſay it is Works; but we think it is the object of Faith, to wit Chriſt and his Righteouſneſs, 1 *Cor.* 1. 30. *For he is made of God to us righteouſneſs*: If any think otherwiſe, and have a mind to deſert the Righteouſneſs of Chriſt imputed, and will ſtick to their own, we dare not follow their conduct, till we be otherwiſe inlightened to ſee ſome more worthineſs in our inherent Righteouſneſs than we can as yet.

2. In

(2.) In the act of God in juſtifying the believing coming Sinner, is acceptation in the Perſon of Chriſt, *Eph.* 1. 6. *He hath made us accepted in the beloved.* This acceptation is in the Perſonal Righteouſneſs and Worthineſs of our Surety, *Rev.* 5. 9. *Thou art worthy.*

(3.) In the act of God in juſtifying the believing coming Sinners, is forgiving of Sins, *Eph.* 1. 7. *In whom we have redemption through his blood, the forgiveneſs of ſins.*

Forgiveneſs of Sins flowes from the meritorious cauſe, the Blood of Chriſt, but we think in order of nature not time, we muſt be made righteous and accepted in Chriſt, before we be actually pardoned.

6. There muſt infallibly follow theſe acts or act of God in the adult, a Perſonal inherent Righteouſneſs in the ſubject actually juſtified, *Jam.* 2. 21. *Was not Abraham our father juſtified by works?*

By this Scripture many, both Popiſh and Proteſtant Writers, have troubled the Waters of *Iſrael*, by interpreting it to a contrary ſenſe than what we think to be the intendment of it; for it's well known that *Abraham* was actually juſtified in his Perſon long before he offer'd up *Iſaac* his Son; and it can point at no more but a declarative Juſtification, being a conſequence infallibly following from the premiſes. We have a great noiſe about Faith and Obedience being the condition; a word alien from the Scriptures, it being a Law term among Men, ſeems to be unfitly brought into Divinity, but ſeeing we muſt have it, the Queſtion is, Whether it be to be taken properly or improperly, and whether it be an antecedent or a conſequent Condition. See how *Norton* in his *Orthodox Evangeliſt* anſwers it, *Chap.* 10. *Page* 227.

A Condition is either a Condition properly ſo called, (that is an antecedent Condition) or a Condition improperly ſo called, that is, a conſequent Condition. A Condition (properly ſo called) is a Law or Obſervation annexed to a buſineſs, the performance whereof lyeth upon the Covenant, *&c.* and accordingly the buſineſs becomes valid or null. Such a Condition was Works in the firſt Covenant. If Faith were ſuch a Condition, there would ſoon be an end of the Covenant of Grace; yea, the Covenant of Grace were indeed no Covenant of Grace. A Condition improperly ſo called (or a conſequent Condition) is ſuch a Condition whoſe performance by the Covenant is abſolutely undertaken for, and irreſiſtibly wrought by the Covenanter; not left in ſuſpence upon the Covenant to be performed by his own ſtrength. Faith is a conſequent Condition, not an antecedent Condition.

XVIII. The Method of the Country-mans Juſtification according to his apprehenſions, contained in the Scriptures, lyes thus;

Firſt, The Cauſes. 1. The Efficient Cauſe, *The grace of God, Rom.* 3. 24.

3. 24. 2*ly*, The Material Cause, *The obedience of Christ*, *Rom.* 5. 19. 3*ly*, The Meritorious Cause, *The blood of Christ*. *Rom.* 5. 9.

Secondly, The Instrument or Medium by which is Faith, or the Soul coming to Christ with an empty hand, *Rom.* 5. 1.

Thirdly, The Act of God. 1. Imputation of Christs Righteousness, *Rom.* 4. 5, 6. 2*ly*, Acceptation in the Person of Christ, *Eph.* 1. 3*ly*, Forgiveness of Sins, *Eph.* 1. 7.

Fourthly, The infallible consequence, a Personal inherent Righteousness that is declarative of a justified state, *Jam.* 2. 21.

Fifthly, The final end, the Glory of God in all the Persons of the Trinity.

If the contending Angels have a mind to quarrel with our Method, which is our hope, we will not contend with them, but commit the cause to Jesus Christ, whose Interest and Glory is herein concerned, and in the mean time will pray as followeth;

XIX. *The Believing Sinners Prayer for Actual Justification by Christ alone*, &c.

O Our Father which art in Heaven; we adore thy Infinite and Eternal Grace in the blessed continuance (in Eternal Counsels) of the causes of the Justification of a believing, penitent, coming Sinner. We confess that its meer Grace from first to last, that there is any hope for us in Christ alone. We confess that by Nature we are Children of Wrath, by Practice polluted, and have nothing of our own to commend our selves to thee by, but are convinced that we are lost and undone in our selves; yet being informed by the Gospel that our Lord Jesus hath answered for us as our surety in our Natures, to the just demands of the Law both in doing the Duties and Works therein injoyned, which we failed in, and undergoing the penalty for us which our Sin incurred: We desire to take this Jesus Christ thy Son, our alone Saviour, as thou offerest him to be our whole and sole Righteousness for Justification of our Persons, the Pardon of our Sins and Salvation of our Souls. And we in thy presence relinquish all our own Personal inherent Righteousness from being any member of our Righteousness whereby we hope to be justified, pardoned and saved; knowing that it's but dung and dross, and not fit to be brought in before the Throne of thy Justice. Lord we through the help of thy Spirit, and enabling of thy Grace (according to thy Promise in Christ, and Purchase by Christ) come with an empty hand of Faith (which is thy gift through Christ) to take hold of thy Grace in the material and meritorious cause of our Justification, Acceptation and Salvation, humbly intreating that only and alone for his sake (not ours) thou wouldst give us the benefit of the causes of our Salvation, by imputing Christs Righteousness unto us, as our sole and only Righteousness which thou

thou haſt provided for us, by accepting our Perſons in the Perſon of thy beloved Son, in whom thou art well pleaſed with all believing, repenting, coming Sinners: And that thou wouldſt be pleaſed to forgive us our Sins in the Blood of Chriſt, that ſo we may be actually juſtified and ſaved by thy Grace alone, thus working for us without us. And whereas we underſtand by the light of thy Holy Word, that whom thou thus juſtifieſt thou alſo ſanctifieſt; we confeſs we are polluted in our ſelves, and humbly beg the infallible conſequence of Actual Juſtification; that as thou makeſt us Righteous with thy Sons Righteouſneſs, and pardoneſt all our iniquities in his Propitiatory Sacrifice, ſo thou wouldſt heal all our diſeaſes of Soul, by waſhing us in the laver of Regeneration, and renewings of the Holy Ghoſt, that ſo our Juſtification which we have only by the Righteouſneſs of Chriſt alone, may be declared as Abrahams, *by the Works of Faith and Holineſs in a perſonal and ſincere Obedience to thy revealed will. And that it may grow in us from ſtrength to ſtrength, until it be perfected in Glory, to the praiſe of thy Grace, which works all our works for us and in us. All which we beg for the alone ſake of Jeſus Chriſt thy Son our Saviour, which is to us as he is ſtiled, the Lord our Righteouſneſs, to whom be glory for ever and ever.* Amen.

XX. Though we think our Juſtification hath no antecedent Conditions on our parts, yet we alſo believe that Faith is required to our Actual Juſtification, and are far from believing that we are actually Juſtified either from Eternity, or the time of the death of Chriſt, becauſe we think we cannot actually be juſtified without Faith in Chriſt; which may be firſt in order of nature not of time; for as ſoon as a Soul is enabled ſavingly to believe it is juſtified and accepted, tho' it knows it not. We alſo allow that in the implanting of Faith, the ſeeds of all Grace is implanted, and the work of Regeneration is begun, which is of a growing nature (as the Child conceived in the womb) it appears in after conformity and obedience to the revelation of the Divine Will: And though a believing coming Sinner be actually juſtified upon his firſt believing, yet he is to go on in repenting for Sin, and in praying to God for acceptation, pardon of his ſins and continued defects. And whereas ſome write of ſeveral Juſtifications, yet we believe that all ſucceeding ones are but declarative of the firſt act of God, as that of *Abrahams*, *Jam.* 2. 21. and that at the coming of Jeſus Chriſt, *Acts* 3. 19. wherein is a ratification of that donation to the Soul upon its firſt uniting to Chriſt by Faith, and cannot be called a new Juſtification: For a believing, coming, repenting Sinner, in his firſt uniting to Chriſt (as he is in Chriſt) is as really and perfectly juſtified as he ever ſhall be, yet it is not ſo declared as after the Soul grows up more and more in Sanctification, and ſhall be when Chriſt comes to give forth the laſt declaration of it.

Thus

Thus we have shrived our selves in this great Point of a believing Sinners Justification; if any think we are mistaken in our conceptions of our Orthodox Divines, we cannot help it, until we be better informed than any thing we yet saw from the New Methodists. In the mean time give us leave to proffer our Petition to the Angels of the Churches, humbly desiring that the meanness of our Education may not occasion their rejection of our Petition.

XXI. *The Country Professors Petition to the contending Angels.*

WE in our remote station perceiving a flame of Fire breaking out among you, about the great Point of our Justification by Christ, have sent a drop of our Wilderness Water to quench it, drawn up in the buckets of two Forms of Prayer, representing the different Principles, which is the shadow of an Argument (we think) but lightly touched upon in this present Controversie.

And whereas we have been long Auditors, we desire to turn Supplicants to you on the behalf of the present Controversie, while it is but in the *Embrio*, hoping that our Requests will not be rejected, but accepted in Peace and Love, after we have craved Pardon for our endeavours hereby to teach our Teachers.

First, We humbly desire of you seriously to consider, as in the presence of our great Lord and Saviour, which of these Methods of Devotion you can commend to us in the name of the Lord, that so we in our Country Villages may know what to live and dye by with a true hope.

Secondly, We desire you to put up your Artillery, and draw forth no more Arrowes, but prosecute the Gospel design of Holiness from Arguments drawn from the Grace of God in Jesus Christ, without any Reflections upon each other, which you may do according to your distinct Principles, waving all aggravations as the obstructions of Religion.

Thirdly, To avoid all Expressions, as much as is possible, any ways tending to lift up proud flesh in the confidence of Self-Righteousness on the one hand, and on the other hand to avoid all Expressions tending to incourage the neglects of Positive Duties under the Notion of that Free Grace of God in Jesus Christ.

Fourthly, To consider afresh the terms of your Ministerial Union, and to take heed of the breach thereof, least the issue should be Wrath from God upon us all.

If these few Requests come in too late, or cannot be granted, then we shall tremble at it as an ill presage that governing Providence intends to give us another shake, because you cannot build Gods House without the noise of Axes and Hammers. But we hope better things from the Grace of God, and shall remain yours as you are Fathers of Peace and Holiness.

Coloss. 4. 17. *And say to Archippus, Take heed to thy Ministry which thou hast received in the Lord, that thou fulfil it.*

FINIS.